

A
Just Enquiry
INTO THE
Libeller's Abuse
OF THE
People called **QUAKERS,**

In His
Scandalous Pamphlet, falsely
Stiled, *Some of the Quakers*
Principles, Doctrines, Laws
and Orders, &c.



*They Shoot in Secret at the Perfect, &c. But
God shall Shoot at them, Psal. 64.*

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Full Inquiry

INTO THE

Libellers Abuse

OF THE

People called QUAKERS

By Thomas Paine
Author of the Rights of Man
and the Age of Reason

Printed by J. Johnson, St. Pauls Church-yard, 1792.

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A Just Enquiry into the Libeller's abuse of the People called *Quakers*, &c.

THere's two or three Falacies in the very Title of the said Pamphlet.

1st, In charging what's contain'd therein upon the *Quakers* in general, as being *their Principles, Doctrines, Laws and Orders*, &c. Whereas in truth, divers of them are neither the *Quakers* Principles, Laws, nor Orders, but disown'd by the said People, though this Nameless Author has unjustly represented them, as if they were some Principles all intirely Transcribed, and that from the *Quakers* in general, without exception, which is a notorious abuse; For 'tis also very Obvious, That many of them are very Partially, unfairly and injuriously cited, minced, curtalized, Pickt-pach't, and scrap'd up, thereby wronging some former Antient Writings of particular Persons deceased, and not here to

answer for themselves (as *George Fox, Edward Burroughs, Francis Hewgill, John Burryer, William Smith, John Audland, Josiah Cole*, and others, and some yet alive abused) Others very falsely represented, being taken on Trust on an Implicit Faith, out of our Long-since *Refuted Adversaries Books and Pamphlets.*

2dly, That those pretended Principles and Doctrines &c. of the *Quakers* (at least many of them) are Rendered to be of dangerous Consequence; When we can easily make it appear that Many of them, even as cited by this Obscure Accuser, are agreeable to the holy Scriptures, and Testimonies of Holy Men, consequently not of any dangerous Consequence (though in many things the Libeller appears very Injurious as well as Envious.) Whereupon I enquire.

1. What dangerous Consequence can be in our Knowing or Believing our Election (*i. e.* in Christ) before the World began? pag. 1. *Ephes. 1. 4.*

2. Or what dangerous Consequence in our believing or Testifying that Christ hath given us Discerning and Judgment? Or that we are of God, and they that own God will own us, or any who are his Children?

3. Or

3. Or in our Believing the Tabernacle of God to be with us, that is with all his People whom we include as *of us*, or *with us*, who are not against us (nor Envious, nor exalted in Pride, or Self-conceit) but looking towards the Lord, as in every Nation and People they that truly fear God and work Righteousness, they are accepted, and so far *of us*.

4. What dangerous Consequence can be in asserting, That Christ's Ministry or Teaching, is to Bring up the Hearers to Perfection, to the measure of stature and fulness of Christ? *pag. 2.*

5. Can none (*Quakers* or others) in these Dayes, truly declare that they are or may be moved by the Immediate Spirit and Power of God to Write or Preach without dangerous Consequence? *pag. 2, 3.*

6. What dangerous Consequence can be in asserting, That they that have the Form and not the Power, and that are not Infallible in their Counsel and Judgment in their Ministry, are none of Christ's Ministers? *pag. 3.*

7. Is not the Spirit of Christ Infallible, and the Ministry thereof Infallible? And are any Christ's Ministers who have not his Spirit to Instruct them? *pag. 3.*

8. The distinction between the *Letter*, and the *Word or Spirit*, and between the Ministry of the *Letter*, and that of the *Spirit*, *pag. 3, 4.* as between the *Shadow* and *Substance*, the meer *Writing* in outward Characters, and the *holy divine Doctrines* and *Truths* therein contained, (or *holy Scriptures* as intending the same) Is so Scriptural, that I know no true Christian will deny such distinction, muchless deem it of dangerous Consequence: (We never esteemed or called the *Holy Scriptures* (that is the *Holy Doctrines*, or Precepts thereof) but a *Dead Letter*, &c. This Matter is fully answered and explained in a late Treatise, entitled, *Antichrist in Flesh Unmasked*; and in many others. But yet further.

Section 8. Touching the *Scriptures*, implying that we call them the *Husk*, the *Letter* which *Killeth*, *Earthly* and *Carnal Letter*, &c.

This is not justly nor truly stated, and may Cause mistake and Misapprehension; as if the *Divine* and *Christian Doctrine* and *Testimonies* contained in the *Scriptures* were included in the Term *Letter*, *Husk*, &c. which could not be the Intention of any of our Friends in that case, but of the meer outward Writings, as in
Paper;

Paper, and Ink, the Shadows and Types, the Legal and outward Ministration as Distinguished and Separated from that of the Spirit, Life and Substance, Cor. 3. 6, 7. Rom. 2. 29. Please also to take G. F's Explanation and Sence, that by Letter, he means Paper and Ink, but saith the Scripture the thing it speaks of is Spiritually, the Word is Spirit, Great Mystery, fol. 78. And further he Explains, viz. the Scripture it self without the Spirit that gave it forth, is a dead Letter in it self; the Spirit is it that gave forth the Scriptures; Gr. Milt. fol. 127.

Wherein he distinguisheth between the meer Letter and the holy Scripture, between the Letter and the Doctrine, between the Writings and the Gospel or Word declared of, because the one will decay, the other is permanent, the Books and Writings in Ink and Paper will wear out, so will not the Word: **Jehoiakim** King of **Judah** could Burn **Jeremiah's Roll**, or Book writ with Ink by **Baruch**, but not the Word of the Lord, nor the Words thereof; for the same Word caused all the former Words to be Written again after the Roll was burnt, **Jer. 36.** This is no contempt of the Scripture, no more then it is of the Earth and the Heavens, to say they shall Wax Old and Perish. But the Word that
made

made them, Endureth, *Psal.* 102. 25, 26.
Heb 1. 11, 12.

Dust, cannot properly be said of the holy Scriptures, or Doctrine; but that the *Letter* or *Writing* will decay, and some pervert it; and in setting the *Shadow* above the *Substance*, and the *Letter* above the *Spirit*, and thinking to have eternal Life therein, will not come to Christ, that they might have Life. The Devil and Serpents have perverted and abused the Scriptures, and turned the Truth thereof into a Lye. But the Truth remaineth, the Truth is Truth still, and the holy Scripture it self (or Doctrine of Truth therein) cannot be broken.

The *Husk*, that intends no contempt upon the holy Scripture, but thereby intending the meer Letter or Writing, it is not the *Kernel*, the seed, the *Living Word*, *Spirit* or *Life* which the Scriptures testify of.

Those Repeated Stories and Reflections insinuated concerning *Governments Monarchy, Rulers Laws, &c.* pag. 4, 5, 6, 7. Enviously and perversly Raked up by Patches, Mincings and piece-meal out of old Books, the most part writ in the *Common-Weales* Days, are plainly answered, and our Innocency cleared in several late Books, one intituled, *Christ's Lambs*

Lambs defended from Satan's Rage. Another, *Some Reflections on some Remarks upon the said Christ's Lambs defended.* Another Intituled, *Innocency against Envy.* Another, *The Quakers Answer to a scandalous Libel, stiled, A Letter to the Quakers.*

All these Printed, and Sold by Thomas Northcot in George-Yard in Lincolne-street, London, So that much more time need not be spent to Answer the Libeller over again in these matters.

As for outward or Civil Governments, our Peaceable and Christian Conversation, as a People, is so well known under all from first, that we need not fear secret Smilers and Libeller's unjust attempts to blast or cloud our Christian Reputation on that account, well knowing that when vve have suffered great wrong, and been severely persecuted by any in outward Power for our tender Conscience toward God, he vould be ready to Plead our Innocent Cause, as he hath many times done. And as for such Rulers or Persons in outward Power, as have abused their power either by Injustice, Oppression or Persecution, they were all accountable to God, who is no Respector of Persons; and for any of his Servants to warn such against their Evil Ways, and of their Destruction or Overthrow, vvh

when God requires them; this is so far from any act of Rebellion or Sedition, or unkindness either, that I think such kind of Pious Plainness and Caution seasonably given, is a token of the greatest Kindness can be expressed to the Great Men or Potentates of the Earth; though such Friendship is rarely well resented or accepted except by such Princes and Rulers whose Hearts are tenderly inclined, as was *David's*, *Josiah's*, *Hezekiah's*, and such Kings of *Judah*, &c. as had some tender Fear towards God, and regard to his Laws in their Hearts.

I do grant that several among our Friends at first and in the *Common-Wealth's* days had no great affection to some sort of *Monarchy*, and the more doubtful thereof, because they were Jealous that thereby, such Bishops would be set up again as would renew or cause Persecution upon Conscientious Dissenters again; For many of them came of *Puritanical* Families, who had deeply suffered by the former Bishops, and their Courts (their Star-Chamber, and high Commission Court, &c.) This caused the greater Averseness (in many heretofore) to such *Monarchy* thus considered; But what then? is it just to upbraid us always as a People, and to aggravate

aggravate the same against us as Criminals? Or to render us as disaffected either to Just Government or Monarchy in General without Exception? when as good Kings and Governments we had no reason to disaffect or oppose; and tho' we like not bad ones, who are for Persecution and Oppression, &c. we have always been true and Constant to the Doctrine of *Non Resistance*, and *Passive Obedience*, ever since we were a People; and learned quietly to submit as Christians to the *Over-ruling* Hand and Providence of God in the Revolutions and Change of Governments, (which have Eminently happen'd even in our days) as *Samuel* did, though he was as much a Republican and averse to Monarchy as some called *Quakers* were at first, as when *Israel's* Requiring a King, like other Nations displeased *Samuel*, 1 *Sam.* chap. 8. Yet when a King was given them, he granted him to be the Lord's Anointed and Chosen, 1 *Sam.* 10. which is something suitable to the Case of those our former Friends, for whose sakes in this Concern we are by these Apostates implicitly (yet very unjustly) rendered Obnoxious to the Civil Government.

. Some

Some of the Libeller's false Charges and notorious abusive Perversions.

1. *That the Quakers have a Spirit Given them beyond all the Fore-Fathers (since the days of the Apostles in the Apostacy) and they can discern who are Saints, and who are Devils,* quoting G. F's *Great Mystery*, pag. 89. *Ans.* This is a notorious Perversion, this Parenthesis before being a Forgery, and not in G. F's Answer: The truth of the matter is thus, viz. *Magnus Byne* said, *The Quakers know a man whether he be a Saint or Devil—and they are beyond all our Fore-Fathers, &c.* G. F. answers, viz. "Here thou hast shewed that the Quakers have a Spirit Given them beyond all the Fore-Fathers (since the days of the Apostles) in the Apostacy. G. F's Parenthesis being Only [Which we do Witness.]. His words do not intend nor import a Spirit or Attainment among the Quakers beyond all the Fore-Fathers, true Apostles, and others without exception (as the Libeller makes them look) but beyond all such Fore-Fathers as were in the Apostacy since the days of the true Apostles; And what dangerous Consequence can follow thence, Pray? Can it be of dangerous Consequence not to believe a later Attainment than Apostates had? who then will Credit this

this Obscure Smiter to be any better than an Old Apostate? And of what validity is his Work then?

Sett. 4. pag. 2. He attempts to prove the Quakers guilty of *High Boasting*, by accusing G. F. with saying *he is the Son of God*; I suppose he intended a Son of God; but take it as it is, was not *Adam* called the Son of God? *Luke 3. 38.* G. F. preferred Jesus Christ as *the only begotten Son of God* we are sure, and owned himself to be a Servant of Christ (as he truly was, and a Son of God too) in his Work and Service in his day. Christ the *only begotten Son of God* in all things must have the preheminence; though as many as are led by the Spirit of God are the Sons of God, and now are we *the Sons of God*, &c. *1 John 3. 2.* Again, we are charged with saying, *He that hath the same Spirit that raised up Jesus Christ, is Equal with God.* For which *Saul's Errand*, pag. 8. 1654. is quoted, We deny the words as there printed; The words [*he that hath*] should be left out; and have reason to suppose the mistake has happen'd either in the Printing or Transcribing, (for 'tis very carelessly and badly printed) and that contrary to G. F.'s and our Principle, and to his own very words and confession a little before

before in the same Book, where being charged with *Professing himself to be Equal with God*, he positively denys the Charge but confesses *The Father and the Son are One*, and that *Christ and the Holy Spirit are Equal with God*, pag. 5, 6. and to Christ Jesu both as he was of the Seed of *Abrahams* and also as he was Equal with God (i. e. both to his *Manhood* and *Divinity*.)

It's therefore a gross Slander implied against the *Quakers* that 'tis their Boasting, Doctrine, or Principle that *They or any of them are Equal with God*, because they per-take of his Spirit that raised Jesus from the Dead (and of the divine Nature and Image) they pretend to no such Equality or Principle, neither doth G. F. but the contrary he denys it of *himself*, or *any other Creature*, as that any Creature should be Equal with the Creator, as in his *Great Mystery*, fol. 127. And we abhor any such Boasting.

Charge. Sect. 12. *Some of the Characters they give to ether Ministers that are not of them.* This by the way is a notorious falsehood, importing (without exception) that the *Quakers* in general give the Subsequent Characters to all other Ministers that are not of them (here's no exception) this appears an Envious Forgery

to sow Discord, and stir up ill will and prejudice in all other Ministers and their Hearers against us, which appears no better than a devilish Design, and a great Abomination to sow Discord among Conscientious Dissenters and others.

And what Characters do they give to other Ministers, as he pretends, but such as these, viz.

“The Priests of the world are Thieves
 “and Robbers, Antichrists, Conjurers,
 “Devils, Lyars, a Viporous and Serpen-
 “tine Generation, Babilons Merchants,
 “Whited Walls, and Painted Sepulchres,
 “Ravening Wolves, Greedy Dogs, Am-
 “bitious Pharisees, Hunting after their
 “Prey, never satisfied, raging like So-
 “domites, Quoting a *Brief Discovery*, Print-
 “ed 1653. with five Names to it.

But stay, soft a little; i. Were these Characters given in generat, or to all, other Ministers that are not of us, or not in Society with the *Quakers* (so called?) No sure, they seem to be directed to such Priests of the World then (mark) as were both very Covetous, Proud, and Envious Persecutors, and there were too many such we know right well, and have many of us deeply suffered by them, many both severe Imprisonment (some till Death).

and Spoil of Goods; 'tis true to compare such to *Vipers, Serpents, Wolves, greedy Dogs, &c.* may seem hard Characters and Comparifons, yet they are not unscriptural; but their Cruel Usage of many of us, has been far heavier and harder than such Scriptural Characters, which never were intended to all other Ministers that are not of us; nor to any of them who are men of Moderation, Gentleness and Sobriety, therefore the Libeller has shamefully misrepresented us in this matter. Which is fully Answered in our Treatise, Entitled, *The Contemned Quaker and his Christian Religion defended against Envy and Forgery, &c.* pag. 55. to pag. 66.

In Sect. 30. under the Title, *Hear a few of the Execrations THEY Give, &c.* Is inserted a mistaken prediction against John Story, viz. *This Year shalt thou dye,* dat. 1. 1. Mon. 1677. *Though he lived several Years after.* This the Libeller has very unjustly charged (under his general Title and Words *THEY Give*) on the *Quakers*, for [*They*] is falsely made relative to the *Quakers* without exception, according to his Title, when as the said mistake, was but one man's (i. e. S. E's) and as such condemned, by the *Quakers*, and in himself also who committed the Error as to the

the time. Thus immorally and unjustly has the Libeller dealt by the *Quakers*, such Injustice, the Common justice, Laws and Custom of *England* allows not of, even in Criminal Cases; a Fellow after he has answered the Law by undergoing the Condign Punishment thereof, may not afterward be upbraided as being a *Thief* still, much less may others that are Innocent be branded or Reproached for his Fact, but this kind of Injustice we meet withal from Lying Spirits, and malicious Apostates, who regard neither Truth nor Common Justice in such injurious dealing.

And the like measure we have in Sect. 39. about a few inconsistent and indeed unsound Expressions (or Agreement) alledged against the *Quakers*, dated December 23. 1680. about Giving up ones whole Concern (if required) unto the Judgment of the Spirit of God in Mens and Womens Meetings, rather then any perticular Measure in my self, &c.

Our obscure Accuser was not so ingenious nor just here, as to tell the World, that the said Agreement was only of a few in *Barbades*; nor to tell the Reader the *Quakers* in *England* long since disowned it, and that those Persons themselves

(or most of them) concern'd in it have
 seen and retracted their own Mistake and
 Error therein. As in our Paper, entituled,
Some Reflections on some Remarks, pag. 6.
 This account is given, viz.

“How immoral and unjust is it to up-
 braid us with a pretended Order from
Barbadoes? seeing when it first came
 over it was disown'd by us, and our
 Friends in General, especially wherein
 it imports a Contra-distinction or Divi-
 sion between the Spirit in a particular
 Member, and the same Spirit in the
 Church, or opposing the particular
 measure thereof in my self to the Spirit
 of God in Meetings, which we cannot
 make Good Sence of, for the same Spi-
 rit Cannot be divided; And the Judg-
 ment that rises in the Church of God
 from the Spirit of Truth in any matter,
 comes from the same Spirit in particular
 Members, before it be received in the
 general. And we have understood that
 the aforesaid pretended Order was then
 disown'd by some particular Friends
 even in *Barbadoes*, and afterwards re-
 voked by them in general, and there-
 fore not Justly to be made a Charge
 against them or us.

Pray

Pray do but observe how implacably Envious, Unjust, and Injurious these our secret Smiters and Adversaries are ; what Reiterate (and Charge) particular and personal Revoaked and Exploded Mistakes and Errors upon a People wholly Unconcerned therein ? Oh ! Horrid Injustice and gross Injury ! If men should deal thus by them after they have paid their Debts, as to recharge them over and over with the same Debts, and never be satisfied, they would conclude at this rate there would be no living one by another. Or if God should deal so by you (our secret Adversaries and Smiters in the dark) as never to forgive nor blot out your Offences, but should always remember them against you after Repentance, Pray what would become of you ? What would be your End ? But God is both Just and Merciful, tho' you are neither, you bear no resemblance of Him in this your Injustice and Implacableness. However we doubt not but our just and good God will plead our Innocent Cause with you implacably envious Persons and our injurious Enemies and Apostates.

In the 31. Sect. Some nonsense, Long-since writ by S. E. about G. F. and denied by the Quakers, is again not only reiterated, but *G. Whitehead* (i. e. my self) unjustly

unjustly accused with *Excusing the same*, for which my hidden Accuser Quotes *Serious Search*, pag. 58. &c. And also *Innocency against Envy*, pag. 18. Wherein he has dealt very unfairly and falsely by me, for in neither do I excuse S E's words in that case, but deny them in the first, as *unsafe*. In the second, as being both *Nonsense*, and *not to be stood by*. How did I herein stand by S. E's. words or challenge? What in deeming them *unsafe* and *Nonsense*, and *not to be stood by*? See *Serious Search*, pag. 58. 59. And *Innocency against Envy*, pag. 18. Which plainly clear me from the accusation before. All impartial Readers may take it for granted that these secret Smitters will make little Conscience of wronging the dead (many whereof being Reproachfully accused in the said Pamphlet) when they can thus wrong the living, as the Libeller has done by me in a case so notorious as this is, by charging me to excuse *that* which I plainly declare to be *Nonsense* and *not to be stood by*; but only excused the intention of the Writer on his own Explanation as declared in our Friends Book *Judas and the Jews*, pag. 75. And not the *Nonsense* of his words in his challenge, but corrected the incoherence by his own declared intention accordingly, as where he applies [*The World*

World was made by him] only to Christ. *Innocency &c.* pag. 18. Wherein I aimed at nothing but Truth and Justice on all hands, which I prefer to all Personal fame and interests, and through the Lord's goodness have long resolved not to decline or conceal Truth to vindicate or excuse Error or mistake in any; Concerning the Charge against several Ministers of *some divine Attributions* to G. F. in two Letters pretended, the first said to be from *Josiah Cole*, in 1658. (above thirty four years ago.) The other from *John Audland*, and dated from *Bristol*, 1665. Whereas in *Thomas Camm's* account, (who was much conversant with *John Audland* in his last Sickness) 'Tis declared (in his *Testimony*) That *J. A.* finisht his Course here in the 1st Month, 1663. And the same Account in a late Letter to me, *Tho. Camm* confirms according to their Register of Burials, &c. in *Westmorland*, That *John Audland* was buried the 24th of the 1st. Month, 1663. being the very last day of that Year, according to the usual beginning of the Year on the 25th of the same; so that *John Audland* dyed about two Years before the date of the said pretended Letter from him to G. F. How could he then write the Letter (to G. F.) two years after he was dead?

That pretended to be from *J. C.* our
Advers

Adversary says, *Is vindicated by W. P. and other Chief Quakers in Judas and the Jews.* pag. 44. 45, 46. Is it so? Yet does he not attempt to refute that Vindication; which tho' it was of the Substance of it only; Supposing the Copy for granted as cited, yet I still question the Copy whether true in all parts as I have done, therefore shall not undertake to Warrant it in every part clark or word in it, as it has been divers times flung at us, both by *F. Bugg*, and some *Baptists*, and yet each apparently vary in their own Recital thereof, in their Pamphlets, as *F. B.* has done in his *One Blow more*, pag. 7. 1691. And in his *Battering Rams*, pag. 29. 1690. 91. Wherein tho' I have cause still to Question the Verity and Authority of his Copy, yet cannot find nor see that he can justly infer either *Idolatry* or *Blasphemy* on *Josiah Cole* in particular; muchless against the *Quakers* in General from any thing as yet reiterated out of his pretended Letter, by *F. Bugg*, *Baptists* or the *Libeller*, S. 31.

But further to clear *Josiah Cole*, and his Friends from their Reproach of *Idolatry* and *Blasphemy* (in relation to G. F. or any other Creature) as utterly contrary to his Christian Principle and Profession. We'l have recourse to his own plain Testimonies

monies on Record, for and in behalf of the same *Lord Jesus Christ*, of whom the holy Scriptures testifie, in his positively declaring "No other Name under Heaven to be saved from Sin by, but *HIS* who preached himself the Light of the World, and who Lighteth every Man that cometh into the *World*, John 1. 9. and against the Pope and Church of Rome and the Pope's Headship, affirming that Christ never ordained a Visible Head to his Church, but that Christ is the *Head and Foundation*, and that Prophet whom *Moses* prophecyed of, whom the People are to hear in *ALL* things, *Dent.* 18. 15. and that Christ is the Governour and Head of the People called *Quakers*, and their Church. And that Christ is the *Word* which was in the Beginning with God, *Joh.* 1. 1. And that *Christ was the Spiritual Rock* which followed Israel, and which they all drunk of, *1 Cor.* 10. 4. And that Christ ascended far above all Heavens, that he might fill all things, *Ephes.* 4. Thus far *Josiah Cole* in the *Collection* of his Books, pag. 36. 60. 94. 100. 105. 320, 321, 322, where more at large he magnifies our Blessed Lord Jesus Christ in his *divine Being and Offices*. Therefore our Adversaries that have

have reproached him and us on is account with *Idolatry and Blasphemy*, or *wresting Christ's Scepter out of his Hands* (as some have done) have very grossly defamed him and others, and shewn their inveterate Malice and Persecuting Anti-christian Spirit, which the righteous Lord will rebuke.

And as for G. F. who was an Eminent Instrument in the Lord's hand for the good of many; he was so far from opposing or denying Christ, or his divine Offices, Dignity, Divinity, (or Blessed *Manhood*) and so far from accepting or assuming to himself any such Dignity or Honour only peculiar, to Jesus Christ, "That he did own himself a Servant of our Lord Jesus Christ, and did Preach and Pray *in his Name*, and *to him*, and not in his own, as many Thousands can Testifie. [These last Lines the Libeller has very unfairly omitted and concealed in his recital of my words, in his 33. Article against me, pag. 13. out of *Innocency against Envy*, pag. 18. Thus it has been the Common Course of our most Envious Adversaries to conceal what ever in our Writings tends most to clear us.] And G. F. is more fully Cleared from these Adversaries Reproach in this matter by his own

own naked and innocent *TESTIMONY* of
 " *WHAT* we believe in behalf of Christ, both
 " as God and Man, (according to the Holy
 " Scriptures) and of His Miraculous Con-
 " ception by the holy Ghost, and being Born
 " of the Virgin Mary, and of his Sufferings,
 " Death, Resurrection and Ascension, &c.
 Printed, 1677. Farther testifying to his
 Divinit^y, Great Mystery, fol. 254 " That
 " by Christ (the Light) all things were
 " made and created, and that he was Glo-
 " rified with the Father before the world
 " began, Of whom the Scriptures testifies;
 " And that this Christ is the same to day,
 " yesterday and forever, that the Saints
 " came to Witness WITHIN them, Not
 " another Christ, nor many Christs. With
 many more sincere Confessions (to the
 true and *very Christ* of God) of the same
 import, which would fill a Volume to re-
 cite; a few whereof being sufficient to clear
 both G. F. and us from the false and foul
 imputations of *Idoltry and Blasphemy*, or *de-*
nying the One true and ever Blessed Lord Je-
sus Christ, (of whom the Holy Scriptures
 Testifie) and from promoteing or *adoreing*
 any other Man (or Creature) in Christ's
 sted, as we have been most unjustly defam-
 ed, and the Righteous God knows and will
 plead our Innocency and Clear us in this
 matter, we doubt not. And

And as to that pretended to be *John Audland's* Letter to *G. F.* Sect. 32. There's 16. or 17. lines of Mater added in it; more than are (in *F. B's* Copy *One Blow more* page 7. Thus confused and varied Transcripts are cast upon us to defame and brand us with *Idoltry*, &c. without either Producing us the Original Letters pretended to be from *I. C.* and *I. A.* or any Credible Authority to prove the verity of their differant Copies, tho' demanded both of *Bugg*, *Baptists* and *Athenians* (so called) since we both questioned their broken Printed Copies, with their dashes — and &c's. And now I still Question the Truth of this as enlarged against *John Audland*, and we disown it as it is; let the Libeller Produce the Original Letters or sufficient Authority of Credit (and no parties against us) to prove his Copy exactly true in all parts and perticles thereof, where there's any stress of the Sence concerned; for the Charge is high, and requires strict proof in all Essential points (as common Law and Justice doth of Indictments in Criminal Cases) otherwise our Adversary's Copy of the said Letter, may be of as much Credit, as that *J. A.* writ it two Years after he was dead (as before.) Both *J. A.* and *J. C.*
were

were well known to many, and still remembered to be sincere upright hearted Men, fearing God, and eschewing Evil, who truly honoured and preached Jesus Christ the only begotten Son of God, our blessed Lord and Saviour, as their own Testimonies on Record do still plainly Evince; And that *John Audland* was a man of more Wisdom, and of a more sensible Christian Spirit than to detract from, or lessen the Honour, Glory or Dignity *only* due and peculiar to Jesus Christ, or to attribute the same to any other, or to prefer *G. F.* or any Man or Creature else (as the *Fountain of Life*) in Christ's stead, but only as an Instrument in God's hand, for the Turning of many from Darkness to Light, even to Jesus Christ, the true Light, for Life and Salvation: Besides, 'tis no new thing for sincere Christians to praise the Lord God, and to pray to him, and to confess to the Power and Goodness of God in Christ Jesus, the *Fountain of Life*, even in a Letter or Epistle to a Friend or Friends, as the Martyrs (divers of them) did in their Letters, which if such their Confessions, &c. had been (by their Adversaries,) turned and applied to the Persons or Friends they writ unto, it had been a very foul abuse and perversion of
their

their Letters and Intentions; and so may this be to defame J. A. and his Friends for his sake, for any thing yet appears to the contrary; His confessions to Jesus Christ as *the Fountain of Life and Strength*, and to his *Power*, &c. may possibly be wrongfully turned and attributed to another; If we might see the very Letter it self from J. A. we could say more to it, to manifest and clear the Truth.

To conclude this Point; 1st. I find not that the said *Letter* is directed and applied by *John Audland* himself unto *G. Fox*. 2^{dly}, I do not approve thereof as cited and directed by our Adversaries (with the date of 1665.) unto *G. F.*

As for *John Audland's* Christian Principle and clearness in behalf of Jesus Christ, we have reason Charitably to credit his own Testimonies, rather than Libels, or any thing his and our Adversaries enviously suggest, and turn or throw upon him (or us) to defame him and his Christian Reputation. Now they know he is gone, he is not here to answer for himself, therefore his own Innocent undoubted Testimonies on Record shall speak for him (and his holy Respect and Honour as is only due to the very Christ of God) and against his Enemies. In behalf of Jesus Christ

Christ, according to the Holy Scriptures ;
John Audland thus writes, " The Lord
 " our Righteousness (by whose Grace we
 " are saved) hath chosen us in Christ Je-
 " sus, who hath all Power and Authority
 " committed unto him, and upon whose
 " Shoulders the Government is laid,
pag. 116. Of the Collection of the Books and
written Epistles of John Camm and John
Audland. And further, " Christ Jesus,
 " since the Fall of *Adam*, hath perfectly
 " fulfilled the Law of God, and there is
 " Salvation in NO OTHER, *pag. 117. ibid.*
 Again, (of Christ) " The true Shepherd
 " laid down his Life for the Sheep, and
 " he is the Door where no Thief can enter,
 " &c. *pag. 120* Christ is not born by
 " the will of man, *pag. 122.* That Christ
 " expounded the Scriptures, was never
 " denied by us, he opened their Under-
 " standings to understand the Scriptures
 " —and the Spirit of Christ is one in all
 " his Saints, *pag. 124.*

" Dear Hearts, other Foundation can
 " no man lay, then that which is laid al-
 " ready, which is Christ Jesus the *Light*
 " of the World, the Way to Life and E-
 " verlasting Rest, &c. *pag. 157.*

" Let nothing seporate you from the
 " Love of God in Christ Jesus our Light,
 " our

“our Life, and our Redeemer, pag. 161.

“I must walk according to the Com-
mands of Christ and his Apostles, p. 180.

“Walking in the Spirit which mortifies
the Deeds of the Flesh, being subject to
the Cross of our Lord Jesus Christ; here
is rest to the Soul, pag. 188.

“We see the Way of Life to all that be-
lieve in the Name of the Lord Jesus, p. 190.

“The Jews had a Law, by which they
Judged the HOLY ONE that he ought
to dye, pag. 202.

“Christ said, *Love your Enemies, Pray
for them that Persecute you*, p. 203.—We
find acceptance with God through Jesus
Christ, p. 222.—You are washed, san-
ctified, and justified in the Name of the
Lord Jesus, and by the Spirit of our God,
pag. 250.—The Seed of the Woman
which all the Promises are unto, Yea and
Amen in Christ (by which the Serpent’s
Head is bruised) is but one, which Seed
is Christ, pag. 269.

“Dear Hearts, walk in the pure Eter-
nal Love and Light of God, that so you
may come to the pure Life of God, to fol-
low the Captain of your Salvation, who
was made perfect through Sufferings,
p. 275.—They (i.e. the holy Prophets)
“prophefied

“ prophesied of Christ, who was born not
 “ by the Will of Man, supposed to be the
 “ Son of *Joseph*, which was the *Son of God*,
 pag. 287.

These Passages are (as many more might
 be) truly Collected out of *John Audland's*
 Works and Writings to shew,

1st, That he truly owned and honoured
 the true Christ, the only begotten Son of
 God according to the holy Scriptures.

2^{dly}, That therefore no divine Attribu-
 tions, Confessions, Honour or Worship
 (only due and peculiar to our Lord Jesus
 Christ) could he ever intend to any other
 besides him.

3^{dly}, These of J. A. his Free and Volun-
 tary Confessions to the *very Christ of God*,
 and his *Light and Life*, &c. are plain Indi-
 cations of his clearness from the gross and
 absurd Imputations of *Idolatry and Blasphemy*
 wickedly Insinuated by his and our Ad-
 versaries.

4^{thly}, And how easily may such Apo-
 state Adversaries wrong the Dead, when
 they make no Conscience to wrong the
 Living, as they have done in plain matter
 of Fact? and what Credit then can their
 Scandalous Pamphlets, or their Envious
 and defaming Suggestions and Reproaches
 (many

(many whereof are omitted here) be of,
to any impartial Readers, or Persons in-
different ?

There are divers of those other Articles
exhibited by the said Libeller in the said
Pamphlet (which are truly cited, and own-
ed by us) which I need not vindicate, until
the *Libeller* come forth, and make his Ob-
jections, and own his said Pamphlet, stiled,
Some of the Quakers Principles, &c. and sub-
scribe his Name thereunto.

George Whitehead

*London in the 1st }
Month, 1693. }*

THE END.
